great and important truth. Surely it must be his will, then, that we call attention to these texts and apply them where they belong, that our faith might be strong and our joy great.

18 "And the heavens shall declare his righteousness: for God is judge himself. Selah." (Verse 6) In this connection we know that Satan and his angels have been cast out of heaven and therefore all in heaven declare the righteousness of God. A voice from heaven says: "Therefore rejoice, ye heavens, and ye that dwell in them." (Rev. 12:12) Zion is now built up, and the Lord appears in his glory. "When the Lord shall build up Zion, he shall appear in his glory." (Ps. 102:16) Those of Zion are made witnesses of Jehovah to testify and declare that he is God. The perfect light of truth shines upon the Head of Zion, Christ Jesus, and from him it is given to all the organization of Zion. Therefore, out of Zion shines the glory of God. All who are of Zion necessarily must show forth his glory. "And in his temple doth every one speak of his glory." (Ps. 29:9) This concludes the first division of the Psalm.

DIVISION TWO

19 The point of division of the prophecy of the fiftieth Psalm now clearly appears. Verses seven to fifteen inclusive constitute division two. With the opening of this part Jehovah addresses a class other than those who form his official family called Zion. He tells them that he is even their God. The words employed by the prophet of God herein show that the "great multitude" is the class whom Jehovah addresses. Since the coming of the Lord to his temple seems to be clearly fixed as in 1918, it must be that from that time forward the great multitude class must be separate from those who form Zion. The two classes must be distinguished in this manner, to wit: Those of Zion are eager to magnify the name of Jehovah by taking advantage of every opportunity to proclaim his name, his works, and his majesty. The other class is made up of those who have made a consecration unto God and have received some knowledge of the divine plan, but have contented themselves by doing what they could to make themselves ready for heaven. They have meditated, and continue to meditate, upon God's Word, and they offer 'their sacrifice of praise' by meeting with one another; but they do nothing to carry out God's commandments in giving witness concerning Jehovah, his name, his purposes, and his kingdom. They are doing nothing to testify concerning his vengeance and his purpose to overthrow Satan's organization. They say nothing about a great impending conflict which is about to fall. Therefore God says to them: "Hear, O my people, and I will speak; O Israel, and I will testify against thee: I am God, even thy God. I will not reprove thee for thy sacrifices or thy burnt offerings, to have been continually before me."—Ps. 50:7, 8.

20 Jehovah tells those who go to make up the great multitude class that he is their God. He brought them forth, and they must receive life from him or not receive it at all. He tells them that he will now give testimony against them. This proves that they are not of the class who receive the robe of righteousness and who are brought into Zion. Zion is the dwelling-place or meeting-place between God and man, and Zion is his delight. (Ps. 76:2; 87:2) He would not speak against Zion.

21 "The Lord is great in Zion, and he is high above all the people." (Ps. 99:2) "For the Lord hath chosen Zion: he hath desired it for his habitation. This is my rest for ever: here will I dwell; for I have desired it." (Ps. 132:13, 14) Who then are the ones addressed and against whom God says he will give testimony? It must be that class which is otherwise spoken of in the Scriptures under the symbol of Jerusalem, and which class finally gets life by going through a great time of trouble and receives the approval of God, and the members of which are delivered by him in a time of great stress.

22 It is a well-known fact that many who have consecrated to the Lord render some service as though God needed what they have to give. They serve the Lord after a fashion and feel that they are quite important in what they do. They insist on doing his service in their own way. They reason that, God having called them, he needs them in heaven to help him run the universe, and therefore it is important for them to develop a nice, sweet character; and it is quite frequent that they seek the approval of men, believing that such will bring the Lord's approval. The sacrifices which they bring are not sacrifices of whole devotion, of joyfully serving the Lord because of what he is. The Lord is not pleased with them, and therefore says:

23 "I will take no bullock out of thy house, nor he goats out of thy folds. For every beast of the forest is mine, and the cattle upon a thousand hills. I know all the fowls of the mountains; and the wild beasts of the field are mine. If I were hungry, I would not tell thee: for the world is mine, and the fulness thereof. Will I eat the flesh of bulls, or drink the blood of goats?"—Verses 9-13.

24 These are strong words telling the ones addressed that whatever they do, they can bring no profit unto God. He called them for a purpose and told them what to do, but they insisted on doing it another way. Instead of thinking that their service was essential to God, and that it would be necessary for them to help God run his universe, they should have had in mind what Jesus had stated, namely, that, having done all, they are still "unprofitable servants".

25 A duty is imposed upon each one by his covenant, and that duty requires him to be obedient to the commandments of God; and he should not be so self-